

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.” DOCTRINE AND COVENANTS 121:45.

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Price One Penny

CHURCH ACCOMPLISHMENTS AND BLESSINGS*

PRESIDENT CHARLES W. NIBLEY

THIS has been a most glorious conference. I have been coming to this Tabernacle for sixty years. In the year 1869 I sang with a choir from Brigham City, in this Tabernacle. Never in all that sixty years have I seen such a great multitude of people in this building and outside on this block as there is to-day. Zion is growing.

We have every reason to rejoice in the work of the Lord. We have been blessed during this conference with splendid weather. Many people tell stories about the conference weather. As a matter of fact we have a great deal of good weather at conference time, even if it is the stormy period of the year. But how beautiful this day and the two days preceding it! Could you find anywhere else in all the world, my brethren and sisters, such a delightful country to live in, with this rarefied atmosphere, three-quarters of a mile above the sea level, and yet breathing salt sea air? No such atmospheric combination exists elsewhere on the known globe, because if you get salt air anywhere else in the world you must go to sea level. So here we have a most marvelous combination which is best for vegetable life, for animal life, and for human life, making it the best country in all the world. That which was a desert and a wilderness eighty-three years ago, behold what the Lord has done!

*Address delivered at the fifth session of the One Hundredth Semi-annual Conference, October 6th, 1929, in the Tabernacle, Salt Lake City, Utah, U.S.A.

The people have been blessed of the Lord in very deed. This city is a marvel of beauty all through the summer. As I ride around this city, I gaze at it with wonder, with admiration. I have said in my heart a hundred times: Where in all the world is there a more beautiful place than this? Beautiful indeed, beautiful for situation, is Zion. This is Zion here in these mountains. Zion in the largest sense is perhaps North and South America. Zion is in Jackson County, as we heard this morning, but here also is the Zion of our God, the mountain of the Lord's house, as President Ivins read from the prophecy of Isaiah, which I will repeat, for it is good to hear it: "And it shall come to pass in the last days, that the mountain of the Lord's house"—I take that to mean the headquarters, the chief part of it though not all of the Lord's house, for in the Book of Mormon, First Nephi, 14th chapter, you can read that the Saints of God should be scattered upon all the face of the earth: But the biggest end of it, as we may phrase it, the "mountain" of the Lord's house "shall be established in the top of the mountains." And here it is; here we are; and the works that we have produced, I think are good, they are constructive. What "Mormonism" has done is a credit.

THE TESTIMONY OF WORKS

This building, built here before there was any railroad within many hundred miles of here, was a marvel at the time, is a marvel now. That temple—is it not splendid? Whether you believe in the doctrines of our faith or not you must admit that as builders, as constructive people, as a people who do things and do them right, we are entitled to some credit. You can see that in a material way our works are good, are they not? No sane man, unless prejudice has blinded him—and then he isn't sane—could say otherwise. The works speak for themselves; and the doctrine of the Church, the faith of the people, has produced this kind of works. Therefore that which produces these good things must, of necessity, be good itself, for an impure fountain will not send forth pure water. The tree is known by its fruit. Look at this block. Where will you find anything prettier in the world than this Temple Block, kept up at the expense of the Church? We don't ask anybody to help pay the expense. The Church pays it. Your tithes help to pay it, and it is a good work. Hundreds of thousands of people every year come here with a feeling in their hearts, and say: "Won't you please tell us something about your religion?" They come and ask for it. Why, here is the chance for the greatest missionary service in all the world. I don't think we quite appreciate the opportunity that we have here. And the men and women who have served here, and are serving, we owe them our thanks for the good work that they are doing—men like Brother Joseph Peery, who has given so many years of service free—in fact, everything here is free. These organ recitals

every day—free. There isn't somebody standing at every corner with a hat or a tin cup to take your money, or to beg for money. I have traveled over the world. You missionaries, who are here by the hundreds, you know what you find in the world. It is pay, pay, pay. Well, here it is free, free, free; free organ recitals, free choir. I want to thank Brother Anthony Lund and the choir for their splendid work. They come here Monday afternoons at four o'clock, and if you will turn on your radio you will hear this wonderful choir. It is heard all over the United States. We have had letters from Long Island, from New York, from Washington, from all around the surrounding country: "We heard the choir, we heard the organ, and oh, it was so good!" That is all free. I want to thank those who employ the members of the choir, the merchants and others, who release them long enough to come here for a half hour on Mondays and sing, and do a good missionary work. It is all free, and it is different from anything else in the world. I am proud of it. I am proud of what has been accomplished.

THE RICH IN SPIRIT

This Church is just what the Lord intended it to be—a poor man's Church. Of course, it is also for the rich, if the rich choose to come; but it has been built up by the poor. That was one of the signs that the Saviour gave. When John was in prison and probably quite discouraged, he sent one or two of his disciples to Jesus, asking this question: "Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up"—because He had power to raise the dead—and as if further evidence were needed, "the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

So, in this day, two thousand of our missionaries are out in the world, preaching—to whom? Generally speaking, to the poor, because the rich haven't time to listen to them; they are too busy and secure with their money; and it is too much of a sacrifice yet to be called a "Mormon." It is not so much as it was fifty years ago, not by a long way, but it is still a sacrifice to give up family connections and wealth, to come and throw in their lot with the Latter-day Saints. The rich, as a rule, will not do it; but with the poor, it is different. However, let us not overlook the fact that they are poor in worldly goods only. They are rich in spirit, rich in faith; they are the Lord's poor, and He loves them. They do not come from the dregs of society, but are of the highest type of manhood and womanhood.

So the Gospel in this day, as well as in the days of the Saviour, is preached to the poor. The poor have the Gospel preached to

them, and it is the Gospel of Jesus Christ. The poor, I want to tell you, have built up this Church. The poor are more faithful in devotion to the Church than the rich, or those who are comparatively rich. That poor widow in your neighbourhood, probably washing for a living, has a son on a mission, and she is helping to support him. She is the kind, and those like her, who are really sacrificing for this work. How much do you sacrifice? How much do we, who are better off, make real sacrifice for the work? Not so very much, because what we give we don't feel, and the reason that we don't feel it very much is because we don't give very much, in proportion to what we have. But the poor—that poor emigrant girl in your ward, who is there at the fast meeting, bearing her testimony, probably in broken English—her tithing is in the hands of the Bishop. Let me tell you, she is helping to build up the Church, she is sacrificing. I take off my hat to such as those. I bow my head in their presence because they are better than I.

FOR THE BUILDING UP OF THE KINGDOM

We heard from the President of this Church that a very considerable part of the work is halted because of the lack of missionaries. With the call for missionaries comes the call for meeting houses. It is different from what it was in the world a while ago. People want to hear about "Mormonism" now, and they want a decent place to come to that they may hear about it. So that takes a great deal of money, and we need ten times more for that same work of the Lord; not for me, not for President Grant, not for the authorities of the Church, but for the building up of the kingdom of God. We need ten times more. And let me say, if you and I and all the rest who are well-to-do—if the entire membership of this Church paid their tithes honestly, there would never need to be another call on the people for anything in building up the kingdom of God. The law of the Lord has provided all that would be needed. But we don't fully observe the law. We don't contribute the means that we promise, and that we are under obligation to do. Brother McKay, in the first day of conference, called attention to that very point, that you are under covenant, I am under covenant, to keep that commandment. I know some of the brethren will say: "I don't know that I have promised to pay tithing." Oh, yes, you have; yes, you have. Every Sunday, if you go to fast meeting or Sacrament meeting, you promise it clearly, definitely, if not gladly. You should do it gladly, for before you eat that morsel of bread symbolizing the body, the death, the burial and the resurrection of Jesus Christ, a prayer is offered, in which you make the pledge: "That we may witness unto Thee, O God the Eternal Father"—that is a pretty solemn pledge, brethren and sisters—"witness unto Thee, O God the Eternal Father, that we do remember Him, that

we are willing to take upon us"—willing, mind you—"willing to take upon us His name,"—and what else? "And keep His commandments which He has given us." Isn't that a pledge? Isn't that your promise? Well, we haven't kept it. We don't keep it. And so the Church hasn't means enough to help carry on and build up the work of the Lord.

Here is what the Lord says about the poor. It is in the Doctrine and Covenants, section thirty-five :

And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand.

Then again, section fifty-six :

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls ; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation : The harvest is past, the summer is ended, and my soul is not saved !

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labour with your own hands !

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance ; for the fatness of the earth shall be theirs.

For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice ;

And their generations shall inherit the earth from generation to generation, for ever and ever.

GIVE WITH A WILLING HEART

Those are the promises made to the poor. We, descendants of the poor, are placed in this wonderful, goodly land, with riches, with abundance, and yet we are so stingy, I was going to say, our hearts are not what the Lord would like them to be, for the Lord loveth a cheerful giver, not a stingy giver. It will not bring so much blessing if it is given niggardly.

I recall hearing Brother Golden Kimball tell of his father, who happened to come in possession of a very fine horse, a beautiful horse, and the boys thought they needed it, whereas he, Brother Kimball, thought he had better pay it in on tithing—for we used to pay in kind, in those days, when there wasn't any money in this country ; wheat was paid, and butter and eggs, cattle and sheep, everything that was produced. Well, this was a beautiful horse, and the boys thought they ought to keep him. Finally, Brother Kimball had to say : "You take that horse right down to the Bishop there in the tithing office, before my heart puckers up."

Well, we figure out how little we can pay, and our hearts "pucker up," and we don't keep the covenant, the pledge we

make every Sabbath day at the Sacrament table. And yet I don't want to scold. Rather I want to bless; it is in my heart to bless—to bless the faithful workers; for after all, are we not the best people in all the world? I don't want to be associated, here or hereafter, with any other kind of people than my own. They are good people.

I see the signs of the times that have been pointed out to you and those who try to watch for them. Brother Young has mentioned Ramsay MacDonald, Premier of the British Empire, coming over here to talk peace, to try to help to bring peace to the world—blessed peace! Herbert Hoover, the farmer's son, grown up from a poor boy, who had to work his way through school, standing at the head of the greatest nation on the earth; and Ramsay MacDonald, one of the poor, the poor exalted, meeting there this day in those Virginia hills and talking things that are of the most momentous concern to the whole world. I bless the Lord for them. As far as I have authority to bless—and I have, as an Elder of the Church—I bless Herbert Hoover in the great effort that he is making now, and I bless Ramsay MacDonald, and ask God to bless them, that they may do that which makes for righteousness.

BLESSINGS INVOKED

In the President's office the other day, when Ramsay MacDonald was landing at the pier in New York, we turned on the radio—wonderful radio—and we could hear the whistle of the steamship blow; we could hear the tumult and the shouting and all the rest of it, the bands playing, and after they got up to the city hall we heard Ramsay MacDonald's rich Scotch voice; he rolled out his r's when he said: "We want to bring peace to the wor-rl-d," and I enjoyed it. It was music to my soul, and I said in my heart and soul: "God bless you." I say it now before this congregation. By the power and authority of the holy Priesthood that I hold, I bless the President of the United States and the Premier of Great Britain, that God Almighty may give them success and blessings.

I bless you, my brethren and sisters, by that same power and that same authority, that our hearts may be opened to the work of the Lord, and that we may not fail in keeping the covenants we make.

I bless my brethren here on this stand. I want to say here that with the General Authorities of the Church, I don't believe there ever was a time in the history of this Church when there was more unanimity, more of fellowship, more of real effort, so far as we are able to put effort forth. There may have been greater men; doubtless were; but for real united effort, united strength, and the power of God, never has there been, in the history of this Church a more united band of brethren than the General

Authorities of the Church are this day. I glory in it. I quote with pleasure the prophecy made, I think by Isaiah, when the Lord should bring again Zion, and He is bringing it now.

“Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.”

That is the condition to-day. I bear witness of it. I bless the President of this Church for his integrity, for his humility and meekness and power. I bless his counselors, that they may be helps to him; also the Twelve, and the Patriarch. I bless the Patriarch with all my heart, that he may be healed. I bless the Presidents of Seventies, the Presiding Bishopric, and all you presidents of stakes, and Bishops of wards, and every faithful worker, male and female. I bless you sisters, who so nobly and efficiently direct the splendid labours of your organizations. You are not stingy. I mean it. You are not that kind. You give freely. God bless you. I bless you all in the name of the Lord Jesus Christ. Amen.

SCOTTISH DISTRICT CONFERENCE

THE Scottish District conference was held in Edinburgh, on November 10th, for the first time in twenty years. During the meetings many investigators were present as a result of the summer tracting campaigns recently held in the District.

In attendance were Mission President A. William Lund, Sister Josephine B. Lund, their daughter Gwendolyn, and Elder H. Grant Vest, from the Birmingham office; President William F. McKelvey, Elders Allen Thorn Wells, Harold K. Richmond, Reese R. Parker, LeRoi G. Barclay, Alvin P. McAllister, George H. Gray, William S. Costley, Roland G. Manning, William O. Tolman, Joseph R. Greenhalgh, David A. Buchanan, Donald Ross Urie, Lewis A. Phelps, John A. Freestone and William M. Faulds of the Scottish District; Elders A. Fenton Smith and Ralph S. Olpin, Newcastle; President Adrian L. Orme and Elder Fred H. Cox, Ulster; Elder Lester H. Belliston, Liverpool.

The story of the Restoration was effectively presented in speeches and musical numbers during the morning session of conference. Temporal and spiritual salvation was the theme discussed during the day by President Lund. Elder William M. Faulds was appointed president of the District, to succeed President William F. McKelvey, just previously released from that office.

In behalf of the Latter-day Saints of the Scottish District, President Lund placed a wreath on the Scottish-American war memorial monument.

ALLEN THORN WELLS, District Clerk

THURSDAY, NOVEMBER 28, 1929

EDITORIAL

A DAY OF THANKSGIVING

THANKSGIVING DAY, Thursday, November 28th, offers to us an opportunity to show our appreciation for the blessings we receive in daily life. It is a day of rejoicing, of renewing friendships, of praising the Lord for His tender mercies; it is a day on which we may help the poor in purse or in spirit, when we may celebrate peace with our fellow-men, and when we may partake of the bounties of life. In short, it is a day of kindly service to others, of thanksgiving to God, and of showing our appreciation to Him by a spiritual regeneration and determination to do greater and better things in the coming year.

To the Latter-day Saints, Thanksgiving Day is all of this, and more. Especially in this year—1929—do we feel the weight of giving thanks to the Lord. A century ago this year, the Priesthood of God was restored to man, for our benefit and blessing. From the nine temples of the Lord, built by His Saints during this century, the spirit of temple work and of vicarious work for the dead has come to fill the earth. During the hundred years the Gospel of our Lord and Saviour Jesus Christ has been preached to mankind the world over, bringing many to the light of truth. Stalwart men and women have flown to the “everlasting hills,” from all nations, there to mingle in friendly manner, the reddest blood and sturdiest bone, the keenest intelligence and highest ideals, the cleanest hands and truest hearts of their respective native lands, for the good of a glorious cause—for the eternal salvation of all humanity. Also, at present, we are on the eve of the one hundredth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. Truly our blessings to-day are greater than have been the blessings of any other people in any other age. Our hearts go out in gratitude to our Heavenly Father for His benevolence to us, and to our friends and neighbours in love and fellowship.

Much is expected of us unto whom much has been given. We are the covenant people of the Lord: We have His laws and His Gospel given to us; we have become His through baptism into His Church and kingdom; we have covenanted with Him to live lives worthy of example to the world—to build ourselves toward perfection by doing every good thing possible, and by not partaking of harmful or worldly things. The Lord expects us to take an

interest in others, to show a love for those weaker than ourselves, to give a helping hand to those in need, to advise and counsel those in distress—to live His Gospel, and to “do good to all men.”

To appreciate fully our heritage, home, land, liberty, the blessings of God and the associations of our fellow-beings, we Latter-day Saints can do our share in upholding, sustaining and actively cooperating with those who labour freely for the benefit of the Church. We can “get behind” and “push” every worthy work along, that the general and mission Church programs for the coming Centennial Year may be fully carried out. “And he who receiveth all things with thankfulness shall be made glorious.”

Our Thanksgiving thanks will be shown best if we actively engage in the work of the Lord.

WESTON N. NORDGREN

ANOTHER TRACT FOR THE CZECHS

[THIS is the second of a series of tracts being published in the Czecho-Slovakian tongue for the new Czecho-Slovak Mission.—Editor *M. S.*]

COMPLETE RELIGION

The object of religion is to make people happy in this life and in the hereafter. To accomplish this, religion must be as a truthful and complete compass or chart for life's voyage, and an effective guide for human effort. It must be part of work and play, as of formal worship. It must be useful in every occupation, condition or need. It must be practical.

An acceptable religion must conform to the many-sided nature of humanity. Man is physical, mental and spiritual. He has physical, economic, social, intellectual, mental and spiritual needs. All these must be satisfied by religion, which should be the guiding philosophy and supporting power of all human actions.

It is by its fruits that a church should be judged. It is by this test that the Church of Jesus Christ of Latter-day Saints is willing to be judged. It has a well-known history of one hundred years of practice of the pure doctrines of Jesus Christ. It stands ready to be tested by the fruits it has borne.

THE IMPORTANCE OF GOOD HEALTH

A sound body and physical health are the foundations of human happiness and success. Every daily task is best done when in the possession of good health. Health should be a concern of religion, for the human body is a holy tabernacle of an immortal spirit. The Latter-day Saints, therefore, teach moderation and wisdom in eating, drinking, sleep, work and play; and discourage the use of alcohol, tobacco, or any drink or substance that injures or unnaturally stimulates the body. This is one reason for the

high average health of the "Mormons", and explains their longevity. The birthrate among them is one of the highest in the world, and the deathrate (75 per 10,000) less than one-half of the most favourable elsewhere in the world.

THE HIGHER SOCIALISM

Economic welfare is likewise essential to full human happiness. The Gospel taught by Jesus Christ if practiced by the world would enable every person to secure, in honour and with reasonable effort, enough to eat and drink and to be comfortably clothed and sheltered. In the Church of Jesus Christ of Latter-day Saints, thrift and industry and cooperation, with the wise use of money, are enjoined upon the people. Honest labour of every kind is held in high respect. The history of the Church is full of romantic stories of economic conquest. The Church has built hundreds of cities, it has conquered deserts, it has brought about an average individual prosperity higher than in any other group of like numbers. There are few poor among the people; upwards of eighty per cent. of the people own their homes. They have achieved an economic independence which the world envies. They have proved that adherence to the principles of Christianity may be used successfully in economic life.

IN UNION THERE IS STRENGTH

The best social conditions should exist among the followers of Christ. The Church should be as one great brotherhood. Among the Latter-day Saints, the term Brother and Sister are, in fact, commonly used. Women as well as men are active in the organizations of the Church. The Priesthood is conferred upon all worthy men, in varying degrees, from boyhood to manhood. There is no Priesthood class in the Church. The government of the Church is by the members. The poor and the rich have equal privileges. The organization and government of the Church, participated in by all members in good standing, are such as to produce unity of feeling and powerful community strength. Social life in the Church is conducive to high human happiness. Recreation and wholesome enjoyment are promoted by the Church, which believes in a glad and happy people.

MAN CANNOT BE SAVED IN IGNORANCE

Man's intellectual needs should be fostered by the Church. The Gospel of Jesus Christ is one of enlightenment. It declares that "the glory of God is intelligence." It abhors ignorance, superstition and intolerance. "Ye shall know the truth, and the truth shall make you free." The Church must devise means for and support every proper agency to enlighten, educate, and help humanity advance intellectually. The joys of learning must be available not to the few, but to all who care to use them. The

Latter-day Saints have conformed to this doctrine. The Church maintains in active operation, for use of all members, several organizations for intellectual as well as moral development. During its century of progress, it has built schools and universities, and assisted the State in educational activity. Young and old are encouraged to seek education. Literacy among the Latter-day Saints is nearly 100 per cent., and there is no other group of the same size which has so many students in high schools and universities.

THE WAY TO FREEDOM

The moral well-being of a man must be a distinct concern of the Church. The words of President Masaryk are the doctrine of true Christianity: "Our way to freedom is education and morality." The practice of the principles taught by the ten commandments and the beatitudes, and obedience to just human laws, are expected of every member of the Church of Christ. Followers of Jesus Christ should be good citizens. Men must be honest. They must keep themselves clean. They must desire and practice morality. Latter-day Saints are required to obey the cardinal principles of moral propriety. All must be just; a man must be as clean as a woman. There can be no double standard of morality. The result of such teachings is that relatively few Latter-day Saints are in prison; venereal disease, the scourge of mankind, is almost unknown among them. During the late Great War, two thousand young men, mostly "Mormons," were examined for military service at the Utah State University, and only two were found to have venereal disease—and both of these were non-"Mormons."

"MAN DOES NOT LIVE BY BREAD ALONE"

Best of all, the Gospel of Jesus Christ satisfies the spiritual yearnings of man; it supplies more than the needs of body and mind. Eternal questions are forever in the human mind, the answers to which determine human peace and happiness. For example:

Whence came man? The Latter-day Saints answer: He lived, spiritually, with God, in a pre-existent stage, where he grew and increased, until the experience of an earth-life was deemed desirable for him. Then, in accordance with a definite plan of God, but with the sanction of his own free will, he was placed upon the earth.

Why is man upon earth? To gain strength by the experiences of mortality, to conquer self and thereby win joy for himself on earth and prepare for his future eternal life.

Where does man go after death? Into the spirit world, where he will be judged according to his works on earth and where he may continue as an active being, ever progressing, ever moving

onward, ever growing toward perfection. In this spirit world all the holy attachments of earthly family ties and friendships will be continued, and whatever of worth man has learned on earth, will be his to use in the after life.

What is the law of life? Eternal progression. To please God and to win true happiness, one must grow daily in righteousness and good works.

What is the law of the individual? That he be allowed to act for himself, and to choose for himself when principles of truth are set before him. That no force must be placed upon the right of man's free agency, or the exercise of the human will.

What is man? The very son or daughter of God. The work and glory of God is to bring to pass the immortality and eternal life of all His earth children, that is, to enable them to advance eternally in power and happiness.

Who is God? Our very spiritual Father, who knows and understands and loves us. He is a Personal Being, who has revealed Himself to His prophets in the past, and who still reveals Himself for the guidance of His children.

Can man know God? Yes, so far as human limitations permit. God hears man's prayer, and in wisdom answers it. Those who ask in faith shall know the truth. Those who seek God shall find Him.

What is the Church of Christ? The organization of those who have accepted the unchanged Gospel of the Lord, and who have obeyed its ordinances; and through which the principles of the Gospel may be applied for human good. It is possessed of divine authority, and acts in the name of the Lord.

Such clear and sensible answers to the many questions asked by man throughout the ages have made the Latter-day Saints spiritually intelligent and contented. Truth feeds the spirit of man.

Many glorious principles, that for want of space cannot be discussed here, form God's philosophy or plan of salvation for His children on earth. Adherence to this vast plan for physical, mental and spiritual perfection, a marvelous work and a wonder, will raise mankind to a condition of happiness and intelligent contentment. It is the great need of the present age.

THE RESTORATION OF THE GOSPEL

More than one hundred years ago, the Lord appeared to Joseph Smith, the Prophet, and conferred upon him authority to restore, in its ancient purity, the Church of Christ, and revealed to him the body of saving doctrine belonging to the Church. This organization was effected on April 6th, 1830. A century has shown the life-giving, joy-producing power of the truths of the Restored Gospel of Jesus Christ, which is the highest mode of life known to man.

The Latter-day Saints are teaching humbly, but with certain knowledge, the message of the truth of the Restoration to all the nations of the world.

THE TEST OF TRUTH

Truth, the most precious thing in the world, should be sought for by all people. Upon its acceptance depends the future happiness of mankind.

The proof of truth is not in age or numbers or fame, but in its results. Radio is new, but, since it is sound science, it is of world service; Komensky was once alone in his educational theories, but they were founded in truth and now the whole educational world is following him; the Czech nation was long in bondage, but its idealism and high principles have enabled it in a few years to set an example in wise government which is the admiration of the world. Radio, Komensky and the Czech nation are known "by their fruits."

So may religion be judged. Jesus of Nazareth set forth the divine test. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

THE MISSIONARY SPEAKS

I HAVE COME to a greater realization that a missionary, especially while in the field, needs to pay attention to the physical side of his life as well as to the spiritual side. For the past few months my companion and I have been "buying in," or purchasing our food. Naturally, by attending the Relief Society meetings, by studying their lessons upon the Word of Wisdom, and by reading the M. I. A. manual, *The Gospel and Health*, we have tried to eat only those things which would be best for us; and as a result we feel better than ever before. We hardly ever eat meat, because our work does not require it. A decrease on our menu of starch and other foods commonly used to excess, and an increase of vegetables, fruits, nuts, honey, natural brown sugar and other eatables which give us the necessary food values and vitamins, bring to us this result: Our health is better by far and our expenses less. The Word of Wisdom means much more to us than many suppose; and it makes the dinner hour interesting—which meal to many people is a monotonous every-day affair.

I take this opportunity to thank President and Sister Widtsoe and those who assisted in placing before us, "that our eyes may be opened," the close connection which our physical health has to the Gospel of Jesus Christ.

PAUL C. LAYTON, Hull District President

"NO MAN can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator."—JOSEPH SMITH.

WELSH DISTRICT CONFERENCE

THE Autumn Conference of the Welsh District was held at Ken-nard Hall, Richmond Road, Cardiff, Wales, on Sunday, November 17th. In the morning session the theme of "The Restoration of the Priesthood" was presented in song and essay by Sunday School members.

In attendance were: Mission President A. William Lund and Sister Josephine B. Lund, from the Birmingham office; Elders Weston W. Taylor and Ralph A. Garner from the Liverpool office; President Iver L. Larsen, Harold K. Richmond, J. Ferrin Gurney, Morgan C. Boley, Lester H. Jones, Alton S. Maughan, Lowell R. Rich, Evan Arthur, Dean R. Merrill, William Bailey, Albert W. Horman and Thomas Biggs of the Welsh District; Elders William F. McKelvey and Reese R. Parker, Scottish; Elder Lovell A. Youngberg, Manchester; President Wilford N. Hemmert and Elder Devon Y. Stewart, Bristol. Elder Justin B. Lillywhite of the Welsh District was unable to attend on account of illness.

One point of interest shown in the District President's report, was an eleven per cent. increase in the paying of tithing over the previous six months. Another worthy feature is that one hundred per cent. of the officers and teachers of the District attended the conference.

At the afternoon session President Iver L. Larsen was released as District President, and Elder Harold K. Richmond was sustained in his stead. A special officers' and teachers' meeting convened after the afternoon session. Throughout the day the Spirit of the Lord was manifested in rich abundance.

J. FERRIN GURNEY, District Clerk

FROM THE MISSION FIELD

Appointments: At a special missionary meeting held at Durham House, Liverpool, on November 7th, President Joseph S. Savage was released from the office of Liverpool District President, and Elder Eugene Romney, Jr., was appointed in his stead. President A. William Lund attended and presided.

On Sunday, November 10th, President William F. McKelvey was released as president of the Scottish District, and Elder William M. Faulds was appointed to succeed him. President A. William Lund presided at the meeting.

Arrivals and Assignments: The following missionaries arrived at Southampton on November 8th, aboard the *Leviathan*; they have been thus assigned:

For the French Mission: George Grant Sims, Salt Lake City, Utah; Earl K. Kirkham, Salt Lake City, Utah.

For the German-Austrian Mission: Carl N. Sheffield, Salt Lake City,

Utah; Thomas Alvord Budge, Logan, Utah; David William Hunt, Baker, Oregon; Edward Taylor Day, Salt Lake City, Utah; Amasa W. Steed, Long Beach, California; LeRoy Seifert Morr, Salt Lake City, Utah; Wayne J. Hansen, Los Angeles, California; John Witzel, Salt Lake City, Utah; Fred Green Taylor, Jr., Ogden, Utah.

For the Netherlands Mission: Cloyd C. Galbraith, Idaho Falls, Idaho.

For the South African Mission: Robert John Evans, Lehi, Utah; Kenneth Stringham, Vernal, Utah.

For the Swiss-German Mission: Glen Wentworth Crosby, St. George, Utah; James B. Anderson, Mesa, Arizona; Alma Lloyd Bryner, Helper, Utah; Harold L. Hansen, Iona, Idaho; Conrad J. Kleinman, Mesa, Arizona.

The following missionaries for the British Mission arrived at Liverpool aboard the *Duchess of Atholl* on November 9th; they have been thus assigned: Joseph Blaine Freestone, Mesa, Arizona, to the Liverpool District; Willard M. Yates, Brigham, Utah, to the Manchester District; Wayne Hyrum Nielson, Mesa, Arizona, to the Newcastle District; John Albert Freestone, Gilbert, Arizona, to the Scottish District; Thomas Biggs, Sr., Scofield, Utah, to the Welsh District; Broughton Kenneth Lunt, Duncan, Arizona, to the Newcastle District.

Branch Conferences: Of the Bury Branch, Manchester District, held on November 3rd. "Sowers and Reapers," was the theme portrayed in pageant form. President Paul A. Peterson, Elders Elmont H. Crawford, Thomas R. Butterfield and T. Byron Jones spoke. The attendance at the evening meeting was large and attentive.

Of the Handsworth Branch, Birmingham District, held on November 3rd. The theme developed at the Sunday School session was "Love and Charity." The speakers of the evening were President Edward L. Blacker, Elders John W. Southwick, Philip D. Quayle, Gordon B. Taylor and local Elder Charles C. Edwards. Both sessions were well attended.

Of the Hucknall Branch, Nottingham District, held on Sunday, November 3rd. A poem entitled: "Faith," written by Branch President Samuel Pears, was recited by Sunday School members as an original feature of the conference. Missionaries attending were President Wesley B. Ward, Elders Richard C. Badger, Marion S. Johnston and B. Glen Marble.

Of the Kidderminster Branch, Birmingham District, held on Sunday, November 17th. The themes of the day were "The Book of Abraham" and "Tithing." President Edward L. Blacker, Elders John W. Southwick, Lysle P. Monson, Ivan E. Lanper, John W. Adams and Owen E. Andrus were in attendance. Both meetings were well attended.

Of the South Shields Branch, Newcastle District, held on Sunday, November 17th. The theme treated was "The Prodigal Son." President Weston R. Clark and Elders G. Ronald Carter, Harding H. Higham and Wayne H. Nielson were in attendance and spoke. The Spirit of the Lord prevailed throughout the day.

Doings in the Districts: *Bristol*—A very enjoyable evening in the form of a masquerade ball was participated in at the new Bristol Branch

hall, on November 2nd. Many investigators joined with the Saints, and expressed a desire to come again. Mission President A. William Lund presented the M. I. A. contest award to the Bristol Branch M. I. A., for their success on August Bank Holiday. The award is a beautiful oak shield, artistically designed in green and gold. Proceeds from the refreshment booths will be used to help purchase a piano for the new hall.

Hull—Grimsby Branch members and friends on November 4th, celebrated the removal of the meeting place from the old Thrift Hall, where during the past thirty-five years "Mormonism" has held forth, to a new hall. A social was given in the evening.

Liverpool—A lantern-slide lecture on "Scenic Utah," was given at 295 Edge Lane, Liverpool, on Wednesday, November 6th, by Elders Alvin G. Pack and Wesley D. Amott. Several interested investigators joined with members for the coloured slide "tour."

At a baptismal service held in the Durham House Chapel on Wednesday, November 6th, two persons were baptized by Elder Alvin G. Pack, and were confirmed by Elders Weston N. Nordgren and Roy Allen.

Manchester—On Wednesday evening, October 30th, members of the Bolton and Bury Branches participated in a Hallowe'en party. Games and weird stories were enjoyed, after which refreshments were served.

The Relief Society of the Manchester Branch, Manchester District, held a successful social in their chapel on November 13th. Many members and investigators participated in a well-arranged program.

Sheffield—On October 26th, the Barnsley Branch M. I. A. sponsored a fancy dress social. An appropriate program was given, after which refreshments were served.

Following the District Priesthood union meeting at Barnsley, the District M. I. A. competitions were held. Much talent was evidenced.

DEATH

WILKINSON—Sister Emeline Wilkinson, of the Liverpool Branch (formerly of the Blackburn Branch), Liverpool District, passed away on Wednesday October 23rd, at the age of seventy-nine years. Funeral services were held by the Church of England. Interment was in the Lancaster Cemetery. President Joseph S. Savage dedicated the grave.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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